THE LOYALL CONVERT.

WITH THE NEVV DISTEMPER.

By *F. Q.*

VIRG.

Improbus hæc tam culta novalia miles habebit?
Barbarus has segetes?

HOM.

οὐκ ἀγαθὸν πολυκοιρανίη, εἷς κοίρανος ἔστω,
εἷς βασιλεύς.

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To the honeſt hearted Reader.

READER,

I Here proteſt before the Searcher of all hearts, that I have no End, either of Faction, or Relation in this enſuing Treatiſe. I am no Papiſt, no Sectary, but a true Lover of Reformation and Peace: My pen declines all bitterneſſe of Spirit; all deceitfulneſſe of heart; and, I may ſafely, in this particular, with Saint PAUL, ſay, I ſpeak the truth in Chriſt and lye not, my Conſcience bearing me witneſſe in the holy Ghoſt, that I neither walk nor write in craftineſſe, nor handle the holy Scriptures deceitfully: *Therefore if thy Cauſe be Ieſus Chriſt, in the name of Ieſus Chriſt, I adjure thee to lay aſide all wilfull ignorance, all prejudice, all private Reſpects and Intereſts, and all uncharitable cenſures: Deale faithfully with thy Soule, and ſuffer wholeſome admonitions: Search the ſeverall Scriptures herein contained, and where they open a Gate, climbe not thou over a Stile: Conſult with Reaſon, herein exerciſed, and where it finds a mouth, find thou an eare: And let Truth proſper, though thou periſh, and let God be glorified, although in thy Confuſion.*

THE

THE LOYALL CONVERT.

THE Kingdome of *England*, that hath for many Ages continued the happieſt *Nation* on the habitable earth, enjoying the higheſt bleſſings that heaven can give, or earth receive; the fruition of the *Goſpell*, which ſetled a firme Peace; which *Peace* occaſioned a full *Plenty*, under the gracious Government of wiſe and famous *Princes*, over a thriving and well-contented *People*, Inſomuch that ſhee became the Earths *Paradiſe*, and the Worlds *Wonder*, is now the Nurſery of all *Sects*; her *Peace* is violated; her *Plenty* waſting; her *Government* diſtempered, her *People* diſcontented, and unnaturally imbroyld in her own *Blood*, not knowing the way, nor affecting the meanes to *Peace*, Inſomuch that ſhe is now become the *By-word* of the Earth, and the *ſcorne* of Nations.

The *Cauſe* and Ground of theſe our Nationall Combuſtions, are theſe our Nationall *Tranſgreſſions*, which unnaturally ſprung from the neglect of that *Truth* we once had, and from the abuſe of that *Peace* wee now want: Which, taking occaſion of ſome differences betwixt His *Majeſtie* and His two Houſes of *Parliament*, hath divided our *Kingdome* within it ſelfe, which had ſo divided it ſelfe from that *God*, who bleſt it with ſo firme a *Truth*, ſo ſetled a *Peace*, and ſo ſweet an *Vnity*.

As that ſinne brought this *diviſion*, ſo this diviſion (ſharpned with mutuall Jealouſies) brought in the *Sword*.

When the *Lyon* roares, who trembles not? And when *Iudgements* thunder, who is not troubled?

Among the reſt, I (who brought ſome Faggots to this *Combuſtion*) ſtood aſtoniſht and amazed: to whom the *miſchiefe* was farre more manifeſt then the *Remedy*: At laſt, I laid my hand upon my heart, and concluded, *It was the hand of God*; Where being plundered in my underſtanding, I began to make a ſcrutiny, where the firſt *Breach* was made, that let in all theſe *Miſeries*.

I found the whole Kingdome now contracted into a *Parliament*, which conſiſted of three Eſtates; A *King*, a houſe of *Peeres*, and a houſe of *Commons*; by the *Wiſdome* and *Vnity* whereof, all things conducceable to the *Weale-publique*, were to be adviſed upon, preſented and eſtabliſhed.

I found this *Vnity* diſjoynted, and growne to variance even to *Blood*: The *King*, and his *Adherents* on the party; and his two *Houſes* and their *Adherents* on the other.

The *pretence* of this diviſion, was the true *Proteſtant Religion*, which both proteſted to maintaine; the *Liberty of the Subject*, which both proteſted to preſerve; the *Priviledges of Parliament*, which both promiſe to protect; Yet, nevertheleſſe, the *firſt* never profaned; the *ſecond* never more interrupted; the *third* never more violated.

Standing amazed at this *Riddle*, I turned mine eyes upon his *Majeſty*; and there, I viewed the *Lords Annointed*, ſworne to maintain the eſtabliſhed *Lawes* of this *Kingdome*: I turned mine eyes upon the two *Houſes*; and, in them, I beheld the *Intereſt* of my Country, ſworne to obey his *Majeſty* as their ſupreame *Governour*.

I heard a *Remonſtrance* cryed from the two *Houſes*: I read it; I approved it; I inclined unto it: A *Declaration* from His *Majeſtie*; I read it; I applauded it; I adhered to the juſtneſſe of it: The Parliaments *Anſwer*; I turned to the *Parliament*; His Majeſties *Reply*; I returned to His *Majeſtie*.

Thus toſt and turned as a *Weather-cocke* to my own weakneſſe, I reſolved it impoſſible to ſerve two *Maſters*.

I fled to *Reaſon*; Reaſon could not ſatisfie me: I fled to *Policie*; Policy could not reſolve me: At length, finding no *Councellour*, but that which firſt I ſhould have ſought; I hyed me to the *Booke of God*, as the *Great Oracle*, and uſhering my Inqueſt with *Prayer* and *Humiliation*, I opened the ſacred leaves, which (not by chance) preſented to my firſt eye, the 20. of the *Proverbs*, v. 2. *The feare of a King is as the roaring of a Lyon, and who ſo provoketh him to Anger, ſinneth againſt his own ſoule.*

Now I began to ſearch, and found as many places to that purpoſe, as would ſwell this ſheet into a *Volume*; ſo that in a very ſhort ſpace, I was ſo furniſhed, with ſuch ſtrict *Precepts*, backt with ſuch ſtrong *Examples*, that my *Iudgement* was enlightned, and my wavering *Conſcience* ſo throughly convinced, that by the Grace of that *Power* which directed me, neither *Feare* nor any *By-reſpects* ſhall ever hereafter remove me, unleſſe ſome *clearer* light direct me.

But, above all the Reſt, a *Precept* and an *Example* out of the Old *Teſtament* (ſtrongly confirmed by a *Precept* and an *Example* out of the *New*) ſetled my opinion, and eſtabliſhed my *Reſolution*.

Pre. 1. The firſt *Precept* out of the Old, *Ieremy* 27. v. 6. Where it pleaſed *God* to own *Nebuchadnezzar* his ſervant, (although a knowne *Pagan*, a profeſt *Idolater*, and a fierce *Perſecutor* of all Gods children) concerning whom he ſaith, v. 8. *They that ſerve not the King of Babylon, and that will not put their necks under his Yoake, I will puniſh them with the Sword, Famine, and the Peſtilence, till I have conſumed them.* verſe 9. *Therefore hearken*

hearken not to your Diviners, and Prophets, that ſay unto you, You ſhall not ſerve the King of Babylon, for they prophecie a lye unto you. v. 10. *But the nations that ſhall ſerve the King of Babylon, and bring their necks under his Yoake, thoſe will I let remaine in their own land, (ſaith the Lord) and they ſhall till it, and dwell therein.*

Can there be a ſtricter *Precept?* or could there be a more impious *Prince?* And yet, this *Precept*, and yet, this *Prince* muſt be obeyed: nay, *ſub pœna* too; Upon the paine of *Gods* high wrath; fully expreſt in *Famine*, *Sword*, and *Peſtilence*, not only upon the people, but upon the *Prieſts* alſo, that ſhall perſwade them unto *diſobedience*.

The ſecond *Precept* is enjoyned us out of the *New Teſtament*, Rom. 13. 1. *Let every ſoule be ſubject to the higher Powers, for there is no Power but of God; The Powers that be are ordained of God: Whoſoever therefore reſiſteth the Power, reſiſteth the Ordinance of God, and they that reſiſt, ſhall receive to themſelves damnation.* This *Power* (this *King*) to whom S. *Paul* commandeth this ſubjection, was *Nero*, the bloudy perſecuter of all that honoured the bleſſed Name of *Ieſus Chriſt*. *Pre.*

Gods *Command* ſhould bee a ſufficient Argument, Αὐτὸς ἔφη, is enough: But when he addes a *Reaſon* too, he anſwers all *Objections*: But when he threatens a *puniſhment*, (no leſſe then *damnation*) upon the reſiſtance thereof, he hath uſed all meanes to perſwade a *neceſſity* of obedience.

Let every ſoule be ſubject.)

Not equall, much leſſe ſuperiour. And what is taking up of *Armes*, but an implyed ſuppoſition of at leaſt *equality*? What are the hopes of Conqueſt, but an ambition of *Superiority*? What is condemning, judging, or depoſing, but *Supremacie*? For it is againſt the *nature* of an Inferiour to condemne, judge, or depoſe a Superiour.

And, leſt the Rebellious ſhould confine his obedience to a *good Prince*, the next words reply,

For there is no power but of God.

Power in it *ſelfe*, is neither good nor evill, but as it is *in ſubjecto*, the *perſon*; If an *evill* King, an evill Power; If a *good* King, a good Power: God ſends the one in *mercy*, and we muſt be ſubject; the other in *judgement*, and we muſt be ſubject: In things lawfull, *actively*; in things unlawfull, *paſſively*: If a good King, he muſt have our *praiſe*, and our *plyance*; If an evill King, he muſt have our *Prayers*, and our *Patience*.

He that reſiſts the Power (whether good or evill, for all power is of God) *reſiſts an Ordinance of God*, (Ordinances of men are not reſiſted without ruine) *and whoſoever reſiſteth ſhall receive*, but what? κῆμα ἑαυτοῖς, *damnation to themſelves.*

Now, compare this place with that 1 *Cor.* 11. 29. *He that ſhall eate this Bread, and drink this Cup of the Lord unworthily, eateth and drinketh,* What? κρῖμα ἑαυτῷ, *damnation* to himſelfe.

If then there be proportion betwixt the *Sin* and the *Puniſhment*, you may hereby gather the heynouſneſſe of *diſobedience*; the puniſhment whereof is the very ſame with his that is guilty of the *Body* and *Blood* of our *Lord*; to the one, *for not diſcerning the Lords Body*; to the other, *for not diſcerning the Lords Annointed.*

Ob. The Lords *Annointed?* And who is he? None but the *Regenerate:* Chriſt is not *Chriſt* to any, to whom Jeſus is not *Ieſus.*

Anſ. Gods word anſwers your ſilly Objection, not I: Was not *Saul* Gods *Annointed?* Was not *Cyrus* Gods *Annointed*, and many more whom God acknowledges ſo, and yet wicked Kings?

Cyrus is mine Annointed, yet he hath not knowne me.

Ex. 1. The firſt *Example* for our Obedience the Old Teſtament propoſes to our imitation, *Dan.* 3. 16. *Nebuchadnezzar* the King of Babilon ſets up a *golden Image: Shadrech, Meſhach*, and *Abednego* were commanded to fall down and worſhip it.

The King, a known *Pagan*, commands a groſſe *Idolatry*; Did theſe men conſpire? Or (being Rulers of the Province of *Babel*) did they invite the Jewes into a *Rebellion?* Did theſe (to ſtrengthen their own *Faction*) blaſt their Soveraigns Name with *Tyrannie* and *Paganiſme?* Did they endeavour by Scandals, and impious Aſperſions, to render him *odious* to his people? Did they encourage their Provinces to take up *Armes* for the defence of their *Liberties* or *Religion?* Did they ſeize upon, or ſtop his *Revenues?* or annihilate his *Power?* Did they eſtrange themſelves from his *Preſence?* Murther his *Meſſengers?* Or would they have ſleighted his gracious *Offers?* No, being called by their *Prince*, they came, and being commanded to give *actuall* obedience to his *unlawfull* Commands, obſerve the *modeſty* of their firſt anſwer, *We are not careſull to anſwer thee* 3.16. *in this matter*, and being urged, mark their pious *reſolution* in the ſecond, *Be it knowne, O King, we will not ſerve thy Gods, nor worſhip the golden* 3.18. *Image thou haſt ſet up.*

The King threatens the *Fornace*; They yeeld their *Bodies* to the Fornace, 3.17. and ſay, *God whom we ſerve will deliver us out of thy hands*, and not, Hee will deliver *Thee into our hands.* They expect deliverance rather in their *paſſive Obedience*, then in their *actuall Reſiſtance.*

b But they were *few* in number, and their Forces not conſiderable.

ſ. Admit that, which all *Hiſtories* deny. Was not God as able to ſubdue *Him* with ſo *few*, as to deliver them from ſo *many?* Had their *weakneſſe*

leſſe

leſſe Reaſon (for the Cauſe of Gods *apparent* diſhonour) to expect a *miraculous* aſſiſtance in thoſe dayes of frequent Miracles, then we, after ſo long a *ceſſation* of Miracles? Gods glory will not be vindicated by *unlawfull* meanes, or *unwarrantable proceedings*.

I, but we take up *Armes*, not againſt the *King*, but againſt his *evill Counſellors*. *Ob.*

Adherents ye meane. A rare diſtinction! And tell me; whoſe *power* hath his Adherents? The Kings. By which appeares, ye take up Armes againſt the *Kings Power*; *He that reſiſteth the power*, (it is not ſaid the *Prince*) *ſhall receive damnation*. Againe, *Where the word of a King is, there is power*: God joyned the *King* and his *Power*, and who dare ſeparate them? They that take up Armes againſt the *Parliaments power* (you ſay) take up Armes againſt the *Parliament*; Doe not they then that take up Armes againſt the Kings *power*, by the ſame Reaſon, take up Arms againſt the *King*? Now, look back upon your intricate diſtinction, and bluſh. *Anſ.* Eccleſ. 8.

But, if the King betray the *Truſt* repoſed in him by his Subjects, they may ſuſpend their obedience, and reſiſt him. *Ob.*

Kings are Gods *Vicegerents*, and cannot be compelled to give an accompt to any, but to *God*. *Againſt thee, againſt thee onely have I ſinned*: That is, to thee, to thee only muſt I give an accompt. Though I have ſinned againſt *Vriah*, by my *Act*; and againſt my people, by my *Example*, yet againſt *Thee* have I onely ſinned. You cannot deprive, or limit them, in what you never gave them. God gave them their *Power*, and who art thou that dareſt reſiſt it? *By me Kings raigne*. *Anſ.* Pſal. 51. 4. Pro. 8. 15.

But, his *Crowne* was ſet up upon his Head by his Subjects, upon *ſuch* and *ſuch conditions*. *Ob.*

Why was the penalty, upon the faile, not expreſſed then? Coronation is but a humane *Ceremony*. And was hee not *Proclaimed* before hee was crowned? Proclaimed? but what? A *King*: And did not you at the ſame inſtant, by relative conſequence, proclaim your ſelves *Subjects*? And ſhall Subjects condition with their King, or will Kings bind themſelves to their Subjects, upon the forfeiture of their power, after they have received their Regall *Authority*? *Anſ.*

But, the King hath, by *Writ*, given his power to his *Parliament*, and therefore what they doe, they doe by *vertue* of his *Power*. *Ob.*

The King, by his *Writ*, gives not *away* his power, but *communicates it*. By the *vertue* of which Writ, they are called *Ad tractandum & conſulendum de arduis Regni*, To treat and adviſe concerning the difficulties of the Kingdom: Here is all the power the *Writ* gives them, and where they exceed, they uſurp the *Kings* power, being both againſt the Law of *God*, and the conſtitutions of the *Kingdom*. *Anſ.*

Well

Ob. Well, but in caſe of neceſſity, when *Religion* and *Liberty* lies at the ſtake, the *Conſtitutions* of the Kingdom (for the preſervation of the Kingdome) may ſuffer a *Diſpenſation*.

Anſ. Admit that: But what neceſſity may diſpence with the violation of the *Law* of God? the deviation wherefrom, is evill, and *Thou ſhalt doe no evill that good may come thereon*.

Ob. But, we take not Armes againſt the King, but onely to bring *Delinlinquents* to condigne puniſhment.

Anſ. And, who are they? even thoſe that take up *Arms* for the King; which, an unrepealed ſtatute, 11. *Hen.* 7. acquites. But, admit *Statutes* may be broken, and you ſeek to puniſh them; Who gave you the power ſo to doe? The *Law*: And what Law denies the King power to *pardon* Delinquents? God, that hath put *power* into the hand of Majeſty, hath likewiſe planted *Mercy* in the heart of Soveraignty: And, will ye take away both his *birthright* and his *Bleſſing* alſo? Take heed, you doe not ſlight that, which one day may prove your *Sanctuary*.

Ob. But, the King, being a *Mixt* Monarch, is bound to his own *Lawes*.

Anſ. There be two ſorts of Lawes, *Directive* and *Coercive*; As to the firſt, he is only bound to make his *accompt* to God; ſo, to the ſecond, he is onely
Eccl. 8. 4. liable to the hand of *God*; *Who ſhall ſay unto him, what doeſt thou?*

Ob. But, Kings, now a dayes, have not ſo *abſolute* a power, as the Kings mentioned in the Scripture.

Anſ. Who limited it? God, or Man? Man could not limit the *Power* he never gave: If God; ſhew me where? till then, this objection is frivolous.

Ob. But, when Kings, and their Aſſiſtants make an *offenſive*, and a deſtructive warre againſt their *Parliaments*, may they not then take up *defenſive* Armes?

Anſ. It is no offenſive War for a King to endeavour the *Recovery* of his ſur-
Heſter 8. repted right; however, are not the members of a Parliament *Subjects*, to their Soveraign? if not, what are they? If Subjects, ought they not to be ſubject? Gods people, the *Iewes*, that were to be deſtroyed by the Kings Command, neither did, nor durſt make a defenſive War againſt his abuſed power, untill they firſt obtained the Kings *Conſent*.

But, admit it lawfull, (though neither granted, nor warranted) that ſubjects may upon ſuch tearmes make a defenſive war, does it not quite croſſe the nature of a defenſive war, to *aſſaile*, *purſue*, and *diſpoſſeſſe*?

Whe you ſhot 5 peeces of *Ordnance*, before one was returned at *Edgehill*, was that defenſive? When you beſieged *Redding*, which you after ſlighted, was that defenſive? When ye affronted *Baſing-Houſe*, was that defenſive?

The

The warrantable weapons against an angry King, are, *Exhortation*, *Dissuasion*, *wise reproof* (by such are nearest to him) *Petition*, *Prayer*, and *Flight*: All other weapons will at last wound them that use them.

The Second *Example*, was left us out of the *New Testament*, by Him that is the true president of holy obedience, Our *blessed Saviour*; whose Humility, and sufferance, was set before us as a *Copy* for all Generations to practice by. *Ex.* 2. 1 Pet. 2.

The *temporall* Kingdom of the Jewes, successively usurpt by those two heathen Princes, *Augustus* and *Tiberius*, two Contemporaries, was his *naturall* Birth-right, descended from his Tipe, and Ancestour King *David*. Had not he as great an *Interest* in that Crowne, as wee have in this Common-wealth? Was not *Hee* as tender eyed towards his owne *naturall* people, as we, to one another?

Was not the Truth as deare to Him (who was the very *Truth*) and the way to it, as direct to Him, (that was the onely *Way*) as to us?

Was not *He* the great *Reformer*.

Had the *Sword* been a necessary stickler in Reformation, how hapned it that he mistook his *weapon* so? Instead of a Trumpet hee lifted up his *Voice*.

Was *Plots*, *Policies*, *Propositions*, *Prophanations*, *Plunderings*, Military *Preparations*, his way to Reformation? Were they not his own words, *He that taketh up the sword, shall perish by the sword?* Nor, was it want of *strength*, that he reformed not in a Martiall way: *Could not hee command more then twelve legions of Angels?* Matth. 26. 52.

Or had he pleased to use the Arme of *flesh*, could not Hee, that raised the *dead*, raise a considerable *Army?* Sure, S. *John* the *Baptist* would have ventured his head upon a fairer *Quarrell*, and S. *Peter* drawn his sword to a bloodier *end*; No question, but S. *Paul*, the twelve *Apostles*, and *Disciples* would have proved as tough *Colonels*, as your associated *Essex* Priests did Captaines; and doubtlesse S. *Peter*, who converted 3000. in *one* day, would have raised a strong Army in *six*.

Our Blessed *Saviour* well knew, that *Cæsar* came not thither without divine *permission*; In respect whereof, He became obedient to the very *shadow* of a King; and whom he actively resisted not, he passively obeyed.

I, but there was a *necessity* of his obedience, and subjection, to make him *capable* of a shamefull death. *Ob.*

No, his obedience, as well as death, was *voluntary*; which makes you guilty of a *shamefull* argument. *Ans.*

Ob. But, He was a *ſingle perſon*; We, a *repreſentative body*: what is unexpedient in the one, is lawfull in the other.

Anſ. Worſe and worſe! If our bleſſed Saviour be not *Repreſentative*, Tell me, whereof art thou a *Member*? woe be to that body *politicke*, which endeavours not to be conformed, according to the Head *Myſticall*.

He preacht *Peace*; Your Martiall Miniſters (by what authority they beſt know) proclaime *Warre*; He, *Obedience*; They, *Sedition*; He, *Truth*; They, *Lyes*; He, *Order*; They, *Confuſion*; He, *Bleſſedneſſe* to the Peacemakers; They, courage to the *Perſecutors*; He, *Bleſſedneſſe* to the perſecuted; They brand them with *Malignity* that call them bleſſed.

God was not heard in the *whirlewind*, but in the *ſtill voice*.

But, his thoughts, are not as our thoughts, neither are our wayes like his wayes.

But, whence proceeds all this? even from a *viperous* Generation (which hath long neſted in this unhappy *Iſland*) and thoſe encreaſed Multitudes of *ſimple ſoules*, ſeduced by their ſeeming ſanctity, who taking advantage of our late too great *abuſe* of Ceremonies, are turnd deſperate enemies to all *Order*, and *Diſcipline*, being out of charity with the very *Lords Prayer*, becauſe it comes within the Popiſh *Liturgie*.

How many of theſe, have lately challenged the name of *ſanctified* Veſſels, for conteyning the poyſon of unnaturall *Sedition*! How many of theſe, have uſurpt the ſtile of *well-affected*, for diſaffected *Peace*! How many of theſe, have counterfeited the honour of good *Patriots*, for largely contributing towards the *Ruines* of their Country! How many does this *Army* conſiſt of! How, for their ſakes is *Blaſphemy* connived at! *Sacriledge* permitted! How, for their encouragement are *Lyes* and braſſe-browd *Impudencies* invented, nay publiſht (nay publiſhed in the very *Pulpits*) and tolerated (if not commanded) even by *them*, who (perchance, were this quarrell ended) would throw the firſt *ſtone* at them! How many of our Learned, Religious and Orthodox *Divines* (who by their able *Tongues*, and *Pens*, have defended and maintained the true ancient and Catholique *Faith*, and vindicated the *Reformed* Religion from the aſperſions of her potent Adverſaries) are now plundered in their *Goods*, ſequeſtred in their *Livings*, impriſoned in their *perſons*, (if not forced in their *Conſciences*) whileſt their wives, and poor children, begging their Bread, are left to the mercy of theſe *unmerciſull* times; even for the encouragement of them, whoſe *pedanticke* learning durſt never ſhew her ridiculous face before an eaſie

ſie *Schoole-man*, whoſe livelyhoods they unworthily uſurpe; not diſpenſing the *bread of life*, but the *darnell* of giddy-headed *fancie* and *ſedition*, abhorring the way to peace, and maligning thoſe that enſue it.

I, but we deſire Peace, ſo we may have *Truth* too. *Ob.*

What mean ye by having Truth? The preſervation of the *Old* Truth, or the Inſtitution of a *New*? *Anſ.*

If ye feare the *alteration* of the Old (having your Soveraignes *Oath*, which you dare not beleive) what other Aſſurance can you have?

The Blood you ſhed, is *certaine*; The change you feare, is *uncertaine*: It is no wiſdome to apply a *deſperate* Remedy to a *ſuſpected* diſeaſe.

If the enjoyment of Peace depends upon a full *Aſſurance* of Truth, our diſcords may beare an everlaſting date: God hath threatned to remove his *Candleſticke*, and our wickedneſſe juſtly feares it; And ſo long as we feare it, ſhall we abjure *Peace*, the bleſſed *meanes* to prevent it? He that ſeeks to *ſettle* Truth by the ſword, *diſtracts* it.

Or, is it a Truth ye *want*? If ſo, Is it of *Doctrine*, or of *Diſcipline*? If of doctrine, *Actum eſt de noſtra Religione*, Farewell our Religion. Or, is it of *Diſcipline*? Diſcipline is but a *Ceremony*. And did the Lord of the *Sabboth* diſpence with a *morall* Law, for the preſervation of an *Oxes* life, or an *Aſſes*, and ſhall we, to alter ſome few indifferent *Ceremonies* (allowed by the Parliaments of three *pious* and *wiſe* Princes, and the practice of many holy *Martyres*, who ſealed the true Proteſtant Religion with their *blood*) cry downe *Peace*, and ſhed the blood of many thouſand *Chriſtians*?

Our *ſeduced* Proteſtants, will have no *ſet Formes* of Prayer, but what proceeds immediatly from their own *Fancies*. This is their Truth.

Our *Semi-Separatiſts*, will heare our Sermons, (if they like the Teacher) but no *Divine ſervice*. This is their Truth.

Our *Separatiſts*, will not *communicate* in our Churches, nor *joyne* in our Congregations. That is their Truth.

Our *Anabaptiſts* will not baptize, till yeares of diſcretion, and *rebaptize*. That is their Truth.

Our *Antinomians* will have no *Repentance*. This is their Truth.

Our *Independants*, will have an univerſall *Parity*; This their Truth.

Good God, when ſhall we have *Peace*, if not, till all theſe Truths meet!

But, *Chriſt* ſayes, *I come not to bring Peace, but the Sword*; therefore, for the propagation of *Peace*, it is lawfull to uſe the *Sword*. *Ob.*

Anſ. So, He is termed a *ſtumbling Blocke*, and does that warrant us to *ſtumble?* So, He ſayes, *All you ſhall be offended becauſe of me*; and does this patronize our Offences? The Law is good and juſt; Becauſe, *then we had not knowne ſin but by the Law*, is it therefore lawfull for us to *ſin?* God forbid.

1 Cor. 1. 23. Matth. 26. 31. Rom. 7. 7.

Our Saviour brings the *Sword* among us, as *wholeſome meat* brings ſickneſſe to a *weakely ſicke* ſtomack, or phyſick to a body abounding with *Humours*; not intentionally, but occaſionally.

Thus, by your erronious and weak miſtakes, you make the *Prince of Peace*, the Patron of your unnaturall Warre; and the God of *Truth*, the preſident of your unexamined *errors*.

But, Almighty God, the *Champion* of his own Truth, and maintainer of his own *Cauſe*, hath (to more then common admiration) appeared in this great *enterprize*.

He that delivered Iſraels *handfull* from the hand of *Pharaohs Hoſt*, hath ſhewed himſelfe in the (almoſt incredible) proceedings of this heaven-diſpleaſing *Warre*; the briefe relation whereof, may move thoſe hearts, that are not ſcared, or ſtone, to melt into a thankfull Acknowledgement of his *Power*, and remaine as Monuments of his *Mercy*, that children, (yet unborne) may ſay hereafter, *God was here: viz.*

The two *Houſes* of Parliament made firſt a generall ſeizure of all the *Armes*, *Ammunition*, *Caſtles*, *Forts*, *Magazines*, and *Ships*, (being the whole viſible ſtrength of this unhappy Kingdome) to whom (having now ſetled the *Militia*, both by Sea and Land, in their own hands) tides of Propoſition *gold* came in, upon the *Publicke Faith*; *Monie* (like blood from the Liver, conveyed through all the veines) iſſued, to make a large ſupply, and where it ſtopt awhile, mountaines of maſſie *Plate*, from the vaſt *Goblet* to the ſlender *Thimble*, this *Faith* removed into their ſafe poſſeſſion: And when the great *Milch Cow* began to ſlake; they preſt her Nipples, and by hard ſtreyning *renewd* the ſtreame. As Phyſitians evacuate the Body, ſometimes by *Vomit*, ſometimes by *Purge*, ſometimes by *Phlebetomie*, ſometimes by *ſweating*, ſometimes by *fluxing*, ſometimes *diuretically*, yet purge but the ſame *peccant humour*; So did they, firſt by *Propoſition*, then by way of *Contribution*, now by way of *Loane*, then by way of *Subſidie*, (no leſſe then 50 at one time) here by way *Aſſeſſement*, there by way of *Twentieth part*, then by way of *Exciſe*, one while by way of *Sequeſtration*, then by way of *Plunder*, but ſtill, the iſſue, MONY: And, to work the better upon the Affections of the Multitude, all this for the behoofe of *King*, *and Parliament*,

Parliament, for the pretended defence of (God knowes what) *Religion*; Insomuch, that Men came in like *Swarmes* to the next Tree, or rather like treacherous *Decoyes*, with their innocent Multitude, into the *Net*, and *Horses* without Number.

Thus were they supplyed with all neceſſaries, which the *Arme of fleſh* could provide for the waging of an *inconquerable* warre, whereon, the money already expended, makes no leſſe figures then 17. *Millions* Sterl. beſides the Revenues of the *King*, *Queen*, *Prince*, *Duke of Yorke*, and the *whole Eſtates* of all ſuch that take up Armes againſt them, beſides free *Quarter*, and Souldiers yet unpayd. His Majeſty, on the other ſide, driven away with a *few* Attendants, not having among them ſo many *Swords* and *Piſtols*, as theſe had *Cannons*, wanting both *Mony*, *Horſes*, and *Ammunition*, onely what hee received from the piety of ſome *beleiving* Subjects, (whoſe cares were Pamphlet-proofe againſt all defamations, and ſcandals caſt upon ſacred Maj ſty) finding ſlender Proviſion in his *own* Dominions; and that ſtopt or ſeized, which came from *forreigne* parts; No *Shipping*, but what he purchaſt, with the precious and extream hazard of his *few* (but valiant) Subjects; No Armes, but what he gained by the couragious venture of his own neglected *life*, the ſubject of our continuall Prayers. Yet hath God covered his head in the *day of battaile*, and bleſt him with ſuch ſucceſſe, that Hee is (by the Divine Providence) become a great *Maſter of the Field*, and almoſt able to maintain fight with his own *Ships* at Sea.

The God of Heaven bleſſe him, and proſper him, and make his dayes as the dayes of Heaven, that being here the Faiths defender, he may ſtill bee defended by the Object of that Faith.

Nor is the providentiall hand of God more viſible in *proſpering* him then in *puniſhing* his Enemies, whoſe ruines may remain, as *Sea-marks* to us, and *Pyramids* of Gods Power, whereof a touch.

Sir *John Hotham*, then Governour of *Hull*, who firſt defied and dared his Soveraigne to his face, what is become of him? How ſtands he a *Marke* betwixt two dangers, having nothing left him, but *guilt* enough to make him capable of a *deſperate* Fortune?

Maſter Hambden, that firſt waged *Law*, and then *Warre* againſt his own *naturall* Prince, hath not he (ſince theſe unhappy troubles began) been firſt puniſhed with the loſſe of *children*, nay viſited to the *third* Generation, to the weakning, (if not ruining) of his *Family*, and then with the loſſe of his own *life*, in the *ſame place* where hee firſt took up Armes againſt his gracious *Soveraign*? was it not remarkeable that the

Lord *Brooke*, who often excepted againſt that clauſe in the Lyturgie, (*From ſudden death good Lord deliver us*) was ſlaine ſo ſuddenly? who was ſo ſevere an enemy againſt *Peace* ſhould periſh in the ſame *Warre*, he ſo encouraged? Who ſo bitterly inveyed againſt *Epiſcopall* Government, ſhould be ſhot dead out of a *Cathedrall* Church? who labouring to put out the *left eye* of eſtabliſht Government, his *left eye*, and *life* were both put out together?

How is Duke *Hamilton* (ſcarce warme in his new Honour) taken in his own ſnare, having *entangled* his Lord and Maſter in ſo many inconveniences?

How is *Holland*, whoſe livelyhood was created by his Soveraignes *favour*, branded with a *double* treachery, and like a *Shittlecocke* fallen at the firſt *return*, and ſcarce able to raiſe himſelfe by a ſorry *Declaration*?

Is not *Briſtoll Fines* (who at his *Councell of Warre* condemned and executed innocent blood) himſelfe condemned (pleading innocence) at a *Councell of Warre* from the mouth of his owne *Generall*, though finding (perchance) more *Mercy* then he either deſerved, or ſhewed? But that blood that cryed to him for *Mercy*, will cry to Heaven for *vengeance*.

And, are not many more ripe for the ſame *Judgment*, whoſe notorious *Crimes* have branded them for their reſpective *puniſhments*?

How many of thoſe *blood-preaching* Miniſters, have died expectorating *Blood*? whilſt others, at this time, labouring under the ſame *diſeaſe*, can find no Art to promiſe a *Recovery*. All whom I leave to poſſible *Repentance* and paſſe over.

Cromwell, that profeſt defacer of Churches, (witneſſe *Peterborough* and *Lincolne*, &c.) and Rifeler of the *Monuments* of the dead, whoſe prophane Troopers (if Fame has not forgot to ſpeake a Truth) waterd their horſes at the *Font*, and fed them at the *Holy Table*, that *Cromwell*.

Sandes, whoſe ſacrilegious Troopers committed ſuch *barbarous* inſolencies, with his (at leaſt) connivance, in the Church of *Canterbury*, and uſed ſuch inhumane tortures on the tender *breſts* of women, to force confeſſion of their *hidden* goods, the golden ſubjects of their *Robbery*;

What can the firſt expect, and what reward the other hath found, I neither *prophecie* nor *judge*. If theſe, and ſuch as they, doe fight for the *Reformed* Religion, God deliver every good man both from *them*, and *it*, *Curſed be their wrath, for it is fierce, and their Anger, for it is cruell.*

Theſe,

Theſe, (and of ſuch many) are they, that whilſt they *pretend* a Reformation, need, firſt, to be reformed.

Nor do I, in taxing this Army of ſuch impious *Barbariſmes*, excuſe or rather not condemne the other; whereof, no queſtion, too great a number are as equally profane; whilſt all together make up one *body* of wickedneſſe, to bring a ruine on this miſerable Kingdome; for whoſe impieties His Majeſty hath ſo often *ſuffered*.

I, but His Majeſties Army, (beſides thoſe looſer ſorts of people) conſiſts of *numerous Papiſts*, the utter enemies of true *Religion*. *Ob.*

To whom the King hath ſworne his *protection*, from thoſe hee may require *aſſiſtance*. *Anſ.*

But, unto all his people, as well *Papiſts* as Proteſtants, hee hath ſworne his *protection*, therefore from all his ſubjects, as well *Papiſts* as Proteſtants, he may require *aſſiſtance*.

Neither does he call in *Papiſts*, as Papiſts, to *maintaine* Religion (as himſelfe hath alwayes manifeſted) but as ſubjects to *ſubdue*, or at leaſt qualifie, Sedition.

The ayde of the ſubject, is either in his *perſon* or in his *purſe*; both are requireable to the *ſervice* of a Soveraigne.

Put caſe, His Majeſty ſhould uſe the aſſiſtance of *none* but Proteſtants: tell me, would ye not be apt to cavill, that he is *favourable* to the Papiſts; neither willing to endanger their *perſons*, nor endammage their *purſes*; or, at leaſt, that they are reſerved for a laſt blow?

Or, in caſe, Papiſts ſhould largely *underwrite* to your Propoſitions, ſend in *Horſes*, *Armes*, or other *Proviſions*, would you not accept it; and, for its ſake, their *perſons* too?

Are you ſo ſtrict in your Preparations, as to *catechize* every ſouldier? Or, to examine, firſt, every *Officers* Religion? Or, having the proffer of a good *Papiſh*, or *debaucht* Commander, tell me, ſhould he be denied his *Commiſſion*?

Remember Sir *Arthur Aſhton*, whom His Majeſty entertaines by your *Example*.

Theſe things indifferently conſidered, it will manifeſtly appeare, that the honeſt minded vulgar are meerly ſeduced, under the colour of piety, to be ſo impious, as by *poyſoning* every action of their lawfull Prince, to foſter their *implicite* Rebellion,

But, in caſe, your ſide ſhould proſper, and prevaile, what then? would then our *Miſeries* be at an end? *Reaſon* tels us, No; God keeps us from the *experience*: Think you, that *Governments* (whether new, or reformed)

reformed) which is ſet up by the *ſword*, muſt not be maintained by the *ſword?* And how can *Peace* and *Plenty* bee conſiſtent with perpetuall *Garriſons*, which muſt bee maintained with a perpetuall *charge?* beſides the continuall excurſions, and connived-at injuries, committed by *Souldiers*, judge you.

Or, put the caſe, this neceſſary *Conſequence* could be avoided, think you the ambition of ſome *new* States-men, accuſtomed to ſuch Arbitrary, and *neceſſitated* power, on the one ſide, and the remaining loyalty of His Majeſties *diſ-inherited* Subjects, watching all opportunities to right their injured Soveraigne, and themſelves, on the other ſide, would not raiſe perpetuall *tempeſts* in this Kingdome?

Or, if ſuch an (almoſt) unpreventable *evill* ſhould not enſue, think you, ſuch ſwarmes of *Sectaries* ſweat for nothing? Are their purſes ſo apt to bleed to no end? Will not their coſts, and paines expect, at leaſt, a *congratulatory* connivance in the *freedome* of their conſciences? Or, will their ſwords, now in the ſtrong poſſeſſion of ſo great a multitude, know the way into their quiet *ſcabbards*, without the expected *liberty* of their Religions? And, can that *liberty* produce any thing but an eſtabliſht *diſorder?* And, is not Diſorder the mother of *Anarchie?* and that, of *Ruine?*

Open then your eyes, cloſed with craſſe, and wilfull blindneſſe, and conſider, and prevent that, which your continued *diſobedience* will unavoidably repent, too late.

But, the truth is, They are all *Papiſts*, by your *Brand*, that comply not, in this action with you: Admit it were ſo; Are not *Papiſts* as tolerable for His Majeſty, as *Anabaptiſts*, *Browniſts*, *Separatiſts*, *Atheiſts*, *Antinomians*, *Turkes*; and, indeed, all *Religions*, and *Factions*, nay *Papiſts* too, for His Subjects? Theſe, of His Majeſties ſide, come freely, out of their *Allegiance*, as Subjects: Yours, are preached in, comming out of *obſtinacie*, as Rebels: They, at their own charges, proportionable to their Abilities; Theſe, like *Iudas*, ſelling their Soveraignes *Blood* for *ill paid* wages: Yet, both ſides pretend a *Quarrell* for the true Proteſtant Religion.

Good God! What a *monſtrous* Religion is this, that ſeeks protection from the *implacable* oppoſition of her two Champions!

His Majeſty *proteſts* to maintain it: The two Houſes *proteſt* to maintain it: O, for an *Oedipus* to read this *Riddle*!

His Majeſty addes one *Clauſe* more, wherein if the other *Party* would agree, the work would be at an *end*, which is,

According

According to the eſtabliſht Conſtitutions, by Oath taken by him, at his Coronation; And there, the two *Houſes* leave him, contending for a, yet, *undetermined alteration*.

And, for my part, I dare not conceive ſuch evill of the *Lords Annointed*, and my Gracious Soveraigne, as to feare him perjured.

Hath not His Majeſty, in the *preſence* of that God, by whom hee reignes, imprecated the *Curſe* of Heaven on him and his Royall *Poſterity*, (*Sub Sigillo Sacramenti* too) if He, to his utmoſt, maintaine not the True *Proteſtant* Religion, exerciſed in that bleſſed *Queenes* dayes, and propagated by the *blood* of ſo many glorious Martyrs (at which time God bleſt this Iſland in ſo high a meaſure) if hee preſerve not the juſt *Priviledges* of *Parliament*, and the *Liberty* of the *Subject*?

Nay, more, did not His Majeſty ſo promiſe the ſevere execution of the *Statute* againſt all *Recuſants*, that if he failed, he deſired not the *ſayde* of his good Subjects?

What inferiour perſon would not think his Reputation *wronged*, not to take up confidence upon ſuch *terrible* termes? What notorious evill hath his Majeſty perpetrated to quench the ſparkles of a common *Charity*?

Conſider, O, Conſider; Hee acts his part before the *King* of *Kings*, whoſe eye is more eſpecially upon Him; He acts his part before his *fellow Princes*, to whom he hath declared this his *Imprecation*. Hee acts his part before his *Subjects*, whoſe ſtricter hand weighes his pious words with too *unequall* Ballances.

Were he the *acknowledger* of no God, yet the *Princes* of the earth, (if guilty of ſuch a *Perjury*) would abhorre him. Or, were all the *Princes* of the earth, blind, deafe, or partiall, would not he think his Crown a *burthen* to be worne upon his *perjured* brow before his owne *abuſed* people? Or, (having renounced his Subjects ayde, upon his *faile*) could he expect that loyalty, which now he wants upon a *meer ſuſpition*?

But, He is a *Prince*, whom God hath crowned with graces *above his fellowes*; A *Prince*, whom, for his Piety, few *Ages* could parallell.

What *Vices* of the times have branded his *Repute*? His Youth, high diet, ſtrength of body, and Soveraign Power might have inclined, and warpt him to luxurious *vanity*, as well as other Monarks, whoſe effeminaries have enerved the ſtrength of their *declining* Kingdomes; How many would have held it a Preferment to be *Attorny* to his Royall Luſt, or *Secretary* to His *Boſom* Sinne? Yet, he remaines, a preſident of unblemiſht *Chaſtity*.

He might have pleaſed and pampered up his wanton *Palate* with the choiſe of curious *Wines*, to lighten *Cares*, which wait upon the regall *Diademe*; Yet, he continues the patterne of a chaſt *Sobriety*: He might have magnified his *Mercy*, and *ſold* his Juſtice, to reward a *Service*, in pardoning offences, (committed by thoſe of *neare* relation) yet, Hee abides the example of *inexorable* Juſtice.

Theſe and many other eminent *Graces*, and illuſtrious *Virtues* can claime no Birth from *Fleſh* and *Blood*; eſpecially, in thoſe, whoſe pupillages are ſtrangers to *Correction*; Nor, is it ſafe Divinity, to acknowledge ſuch high *Gifts*, from any hand, but *Heaven*.

Which, being ſo, my *Conſcience*, and *Religion* tells me, that Almighty *God*, (who is all perfection) will not leave a worke ſo forward, ſo imperfect; but, will, from day to day, ſtill adde and adde to his tranſcendent *virtues*, till he appeare the Glory of the *World*; and, after many yeares, be crowned in the World of *Glory*.

Martial. lib. 8. Ep. 66.
Rerum prima ſalus, & una Cæſar.

Poſt-

Poſt-ſcript to the Reader.

NOw thou haſt heard the Harmony of Scriptures, without Corruption, and the Language of Reaſon, without Sophiſtry.

Thou haſt not only heard Divine Precepts, but thoſe Precepts backt with holy Examples, Neither thoſe out of the Old Teſtament alone, but likewiſe out of the New. Being now, no Matter left for thy Exceptions, prevaricate no longer with thy own ſoule: And, in the feare of God, I now adjure thee, once againe, as thou wilt anſwer before the Tribunall at the dreadfull and terrible day, that thou faithfully examine, and ponder the plaine Texts which thou haſt read, and yeelding due obedience to them, ſtop thine eares againſt all ſiniſter expoſitions, and remember, that hiſtoricall Scripture will admit no allegoricall interpretations. If any thing, in this Treatiſe, ſhall deſerve thy Anſwer, doe it punctually, briefly, plainely, and with meekneſſe; If, by direct Scripture, thou canſt (without wreſting) refute my Errour, thou ſhalt reforme, and ſave thy Brother; If not, recant thine, and hold it no diſhonour, to take that ſhame to thy ſelfe, which brings Glory to thy God.

1. S. PET. 3. 15.

Bee alwayes ready to give an anſwer to every one that asketh you a reaſon, with meekneſſe and feare.

FINIS.